" 12. When earth, water, fire, air and ether arise, when the five-fold characteristic of *Yoga* appears, the aspirant gains a body full of the lire of *Yoga* and is free from disease, old age ? and suffering/'

The five-fold characteristic of yoga, *i.e.,* the *Yoga-gana* is described as the quality of each element, *i.e.,* smell .of the earth, taste of water, etc. It seems that the perception of these *gunas* is called *yogapravriffi.* Thus by fixing the thoughts on the tip of the nose, a perception of heavenly scent is ^ produced; by fixing it on the tip of the tongue, a perception of heavenly taste ; by fixing it on the point of the palate, a heavenly colour ; by fixing it on the middle of the tongue, a heavenly touch ; by fixing it on the roof of the tongue, a ^ heavenly sound. By means of these perceptions, the mind is supposed to be steadied, because it is no longer attracted by the outward objects themselves.

cf 13. They say that lightness, health, freedom from avarice, brightness of colour, sweetness of tone, a pleasant scent and the smallness of excretions are the first results of Yoga.

"14. As a piece of metal covered with mud looks bright when properly washed, so the soul which sees its true Self

alone becomes satisfied and free from suffering.
"15. Where one practising *Yoga* truly sees Brahman
by seeing his self, as one sees objects by a lamp, when he
^ knows the unchangeable God, unsullied by any object, he is
freed from all bonds.
" 16. It is this God who is the four cardinal points and
the other points. It is he who was the first-born (the cosmic
soul, Hiranyagarbha) and who is in the womb. It is he who
is born and will be born, and who, with his face everywhere,
exists behind all persons.
"17. The God who is in fire, who is in water, who inter-
penetrates the whole world, who is in herbs, who is in big
trees—to that God I bow down again and again/'